



THE POSITION OF WOMEN IN INDIAN SOCIETY: FROM ANCIENT TIMES TO THE PRESENT ERA

Sumon Benojir

Research Scholar, University of Technology

ABSTRACT

Answering the question in Indian society is not easy at all. Because the social status of Indian women has not always been in one sector. In the ancient Vedic period, the social status of Indian women was subsequently degraded. During the Sultanate and Mughal period, the condition of ordinary Indian women became very miserable. The situation in the British period did not have a lot of manipulation. Although the position of educated, elite, self-reliant women in independent India is improved, countless poor and illiterate women of the country are victims of extreme contempt, injustice and torture.

INTRODUCTION

In the ancient Vedic period, women had a special place in society. In the Vedas, women are practicing domestic religion on the one hand, and on the other hand, men and men are joining in different ways. In this age, Brahma was thought to be one. He has two forms and men. When the same spirit is connected to the body, he takes the form. In the Mahabharata era, women can also be seen participating in the Jagaja. Both Gandhari and wrestlers were devout, Vedicantha Dikshita, Buddhimati. Knowledge is well known in Draupadi's religion and ethics. During the Mahabharata there was the custom of the Self-Sabha meeting. Savitri, Dayamanti, Kunti, Draupadi are all married to themselves. In war, teaching, women's expertise is found.

However, at the end of the Vedic period, women's independence began to diminish. Some muni sage continued to impose various restrictions on society, especially on women. In terms of the social conditions of the time, the 'Manushahita' played a significant role in the abolition of women's independence. The right of women's education, the right of sacrifice is diminished and the female character is attacked variously. The tradition of marriage went up. Child marriage was introduced to prevent the spread of women's education and prevent the freedom of thought. It is forced to adhere to the rigorous discipline of the legitimacy. In some cases, it is also possible to say. At the end of the Vedic period, the daughters were deprived of their father's property.

During the Sultanate period, women in India have to fall into mournful conditions. The practice of sacrificing the wives in the fire after the death of the 'jewel vow', which is unable to protect women, is unable to protect women. The use of the Hindu veil and the curtains of Muslims and the burqa goes to the legal level. In the rich family, Hindus used to marry multiple marriages, kings kept hundreds of wives or maids. The four marriages of Muslims were religious legislators. In the Hindu temple of southern India, the practice of forcing the beautiful girls to be forced to decent. As a result, women's education in

the society is distant, they are closed until they get out of the road.

After the British came to India, the situation did not make much of a manifestation. Although the British showed considerable activity to the introduction of women's education, the introduction of widows, child marriage and Satidah, the British rulers never encouraged the fundamental change in the Indian society. Rather, they were in favor of maintaining the status quo. Therefore, in the field of marriage, divorce, family, inheritance, they maintain conventional Hindu law, Muslim law, etc. Naturally, women from both Hindu and Muslim communities in India are crushed by the traditional feminist laws.

With the independence of India, the modern state structure was formed and the high ideals of democracy, equality, secularism and socialism were made strong. But what was the traditional society based on religion and discrimination remained. As a result, the realities of the real are to the ideal and this hotel is the most apparent in the case of gender discrimination. In the Constitution of Independent India, the fundamental rights of the citizens were ensured. Article 4 and Article 5 of the Constitution speak of equality in the eyes of the law and gender-based discrimination is banned. But anywhere in the constitution it was not said that the social injustice that Indian women were subjected to in the traditional system would be ended. Nowhere is it said that the social structure based on the conventional feminist gender discrimination will be changed. In the field of family, marriage, divorce, etc., the traditional customs and rules between different religions are maintained as before.

Later in the mid-fifties, however, the state of the Hindu marriage Act (1) and the Hindu inheritance Act (1) in the initiative of Prime Minister Nehru (1)-the condition of the Indian Hindu women, etc., was improved somewhat, but in the case of the establishment of men and women. This law was not enough. The condition of Muslim women remained in the whale that remained in the whale. According to the Muslim Marriage Act

of 9, a married Muslim woman could easily divorce her husband and no provision for the divorced women and her children under that law. The law remained unchanged in independent India. In the historic Shahbanu case in the 5th, the Supreme Court confirmed the divorced Muslim women's food, and the fundamentalist Muslims from all over the country protested. In order to ensure the Muslim vote of the country, the Rajiv Gandhi government of the Center, after passing the Muslim Shariat Act, 1, returned the Muslim women to the previous state of helplessness. The condition of Christian women in this regard is also the same. The measures taken about divorce in the Act made by the year were biased and against women's interests. To date, that law has remained unchanged. Thus, in India, women in all communities have to live in a lower position than men in all communities.

In fact, fifty years after independence, Indian society remains as a male dominating society. In the society and family system of India, former values are carefully cherished. Women's place in the sequence of the family is below the male members. Women have no role in making family decisions. Still the dignity of the wife is determined according to the dignity of her husband and family, not on the basis of her personal qualifications or qualities. In the economic field, women also have to suffer gender discrimination. Women have to be satisfied with less wages than men despite the same work. As the economy is infiltrating the modernization, the employment opportunities for girls are decreasing.

Indian women are also lagging behind men in participating in politics. In the political process of India, the lack of active role of women can be noticed. In fact, the socialization process of Indian society is responsible for this. From an early age, the idea of Indian women is inserted in the mind that the appropriate place for women is the house of the house, not the matter of women outside the house, it is the matter of men. Since politics is outside, there is no question of women's participation in politics.

So the image that we find in reviewing the social status of Indian women is that there was not much fundamental change in the social status of Indian women by reached the gates of the 21st century. The number of women in India is still low enough, the number of women who are financially self-reliant women are still low, the number of women who are not overwhelmed with femininity are a handful of women, but the number of women who have been tortured, abused, oppressed, rape, rape. According to Dr. Bula Bhadra, one of the proponents of the feminist movement of India, "Independent, fifty -five, old India and nothing can increase national resources in anything, they have been able to keep a clear account of the torture against women."

However, recently the social status of Indian women has begun to move a little. Although there is no fundamental change, there is a dim light of a change in the mindset of Indian women. Some of the consciousness about gender discrimination shows them. A few days ago, the feminist movement that began in the Western countries has begun its surge in India recently. Various feminist

organizations have been formed and rising. Indian women are seen coming forward in education, openly, in science, politics. Various measures are being taken at the public and private levels to eliminate the discrimination of men and women. However, as long as the Indian women are becoming educated and financial self-reliant, the issue of equality will remain inadvertent among men and women. Nobel laureate Amartya Sen says that without the achievement of self-sufficiency in women's education and economic fields, it is not possible to end gender discrimination.

REFERENCES

1. Women in Indian History- Shweta Singh
2. SITUATION OF WOMEN IN INDIAN HISTORY FROM ANCIENT TO MODERN ARENA -Dr.Ranjeet Singh Kedarta
3. GREAT WOMEN IN INDIAN HISTORY -M.K.SINGH
4. WOMEN IN ANCIENT INDIA -S.N.SINHA & N.K.BASU